

*Mary C. Benner.*

# America's Challenge to the Church

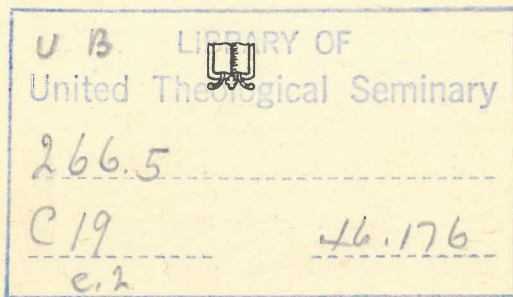
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# America's Challenge to the Church

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## CHAPTER 1

### A BRIEF HISTORY OF THE PAST.

In a great sense, the religious history of America is an interdenominational history of home missions. A most interesting series of stories would be those told by our home missionaries themselves—their adventures, sacrifices, hardships, heroism, the poverty through which they have passed, the glorious victories and achievements that they have laid on the altar for a common brotherhood.

No pen has ever been able to trace on paper the full significance of these living messages. They are stamped alone in the architecture of living characters, where they will speak to the end of time.

Again, the fields themselves witness to the truth of the gospel in the mighty transformations that have been wrought, industrially, morally and for the spiritual welfare and progress, peace and prosperity, of the land under the Stars and Stripes.

But the church, as represented by her various communions, has not always read these concrete stories in the home mission field, nor have these communions always heard the testimonies to the advancement of Christ's kingdom under our own flag.

As a result the church, as a denomination, many times entertained narrow and bigoted views of her tasks, and in a blind way depended on an existence, without any constructive policy.

This led to some inadequacies both in equipment and efficiency. Many home mission projects, in the past, were put on without any reference to a denomination's

need or even a community's need. A few individuals of a certain communion moved into a community, and wishing a religious body of their own, started a prayer meeting or Sabbath school in one or the other's home; after a while an "exhorter" sprung up, and finally a pastor from an adjoining field visited it about once a month; and thus the mission was born with little or no equipment and with less efficiency. Is it any wonder that there was no one to nurture the child, born to no plan or purpose, to no specific sphere and almost without parents? How many abandoned churches can be found today whose origin corresponds to the above?

It used to be almost a prevailing idea, in the writer's own church, that when a man was a failure in about everything else in the denomination, he was put on a home mission field either to save his own life, or to be gotten rid of in some annual conference.

The one stupendous failure in our past home mission work was the lack of a national propaganda. No home mission has any real claim to existence that does not contribute to its denominational and national welfare. And of these two, the latter has the preferential claim. When once the different denominations advance their communions with a view of more thoroughly Christianizing America, church union, church federation and comity boards will be about ready for embalming and burial. We are profoundly grateful for the Interchurch World Survey, not to parcel out the unfinished tasks pro rata to the various communions according to their numerical strength, but to give to each denomination a divine call to the unfinished tasks: at the same time giving to every denomination a clearer consciousness of the needs of the whole field.



One of the very apparent achievements of the Inter-church World Movement is a new home mission day. This new day has for its goal the thorough and complete Christianization of America. In this new day no communion can with credit aim to put another out of business for its own enlargement. The survey reveals God's call to the unfinished tasks; so that to move in harmony with God's will in the future of home mission extension, every denomination must follow the call of the survey within the range of their communion. The true spirit in home missions must not be absorption, but promotion. All good, whether great or small, must be promoted to advance Christ's kingdom on earth. The Interchurch surveys not only startled the church as to unoccupied territory, but as to the varied tasks ahead.

We now come to consider the new home mission tasks. These are new only in the sense that they have recently been brought to the church as a challenge.

In our zeal for organization and classification, we are not sure but that more departments have been made than are practical or profitable. However, the many gigantic tasks, as revealed in the surveys, disclose a number of natural and specific departments of home mission work that are now challenging the church as never before.

Denominations have always recognized conference extension work as a home mission field. And in fact, up to this time, many have not gone beyond; but the home mission surveys are now challenging the churches to larger tasks and demanding that from now on the entire home mission task be put on the program, and that each cooperating communion take up its commensurate part of the whole task.

Up to this time the Protestant church of America has taken little note of the millions of foreigners coming to this country annually from all parts of the earth. But God has again sounded the warning note, out of the European war, out of Bolshevism, out of the I. W. W. and many other kindred spirits; and we have come to realize that all these are enemies to the three fundamental institutions, the home, the church and the state; that their aim is the overthrow of the principles of our American institutions. We have also come to realize that we cannot conserve the sacred principles of our national life through and by means of armies and legislations.

What we need back of our arms and back of our legislation, is the governing will of Jesus Christ for the conservation and promotion of peace and prosperity.

Again, the negro population of America numbers one-ninth of our population. The negro problem is no longer simply a race problem in the south, but an industrial one in the north. Many forms of legislation have been offered, but none of them have solved the problem. There is but one real remedy, and that is the regenerative. In order to remedy this condition, America not only needs the regeneration of the individual, but of society, commerce and the government.

America's dominating sin is greed and selfishness; two elements that are always found together. The incarnation of the spirit of the Man of Nazareth, is the only solution for our perplexing negro problem. This largely takes the task from legislators, and commits it to the church and the Christian forces of America. So far as the church is concerned, it is largely a home mission task. But the church is not even conscious of this task.

Most people in the church are indifferent to the real needs of the negro race. The prevailing spirit is to hold them off, with but a formal regard, if any, for their moral welfare. It seems a little inconsistent to some of us that a denomination should have so much regard for the negro in Africa, and at the same time have little or no concern for the same man in America, although the moral prospects and hopes of the former may be better than the latter.

The time is certainly here for the church to right herself with God on the moral and spiritual elevation of the negro in America. The church that ignores or neglects this duty can no longer claim God's blessings upon her forward programs. Thus many times our plans are defeated because they do not include the real problems that God has put up to us as a church.

Another new home mission task is our Spanish-American people. It will only be a few years more till this race will be as large a factor in our society, commerce, civilization and moral welfare as the negro.

Already they are spreading over our entire country at an alarming rate. A few more years and the Spanish-American, as a race, will be found in every section of our land. He presents a different problem from that of the negro; but may become a greater factor in our civilization. His superstition and peculiar religious prejudice makes his assimilation to the principles that conserve our civilization more difficult than that of the negro.

As we travel all over the southern section of our country, and note both the negro and Spanish-American on their native soil, we are convinced that the prime need of both is a more liberal education. But the matter of



education as a home mission propaganda will be taken up in a later chapter, hence we only mention it here.

Possibly the greatest home mission task that is presenting new problems every day, is that found in our ever enlarging cities with their cosmopolitan population. The ever enlarging sections of congested population, out of which our Protestant churches are moving, while our Y. M. C. A's. and Y. W. C. A's. are more and more becoming secularized with amusements, presents some moral problems that stagger the minds of churchmen who truly realize the tendency of things. There is absolutely no hope for the present tendency of things unless the church puts new sacrificial blood into the task and reverses some of her operations for the Christianization of our large cities.

Many more tasks might be mentioned, but these are in the front line of our duty and responsibility as churches before God. They must come within the sphere of the home mission task of every denomination. No matter what the millenium theory of any may be, the kingdom can never come in all its fullness, till all these tasks are included in the plan for the world's redemption.

This leads us to note Home Missions as a factor in the moral tasks of the world.

Prophets long ago have declared that "as America goes, so goes the world." This prophecy no doubt is not accepted by all, and yet at this very time it is acknowledged that America is one of the most potent factors in molding the world's welfare and destiny. The home mission tasks of America are the tasks for the world; if we solve our problems and achieve our victories, we will be in position to help others. If we fail at home we cannot hope to be of much value abroad.

By this we do not mean that we should turn our backs on the foreign field till we achieve victory at home. But it does imply that whatever else we do in the foreign field, the home field must receive sufficient support and momentum to turn our whole nation towards Christ.

Unless this is done America cannot hope to be a factor in world Christianization, but is destined to demoralize her own institutions that are intended to perpetuate and promote her highest welfare.

This little volume is intended to assist in arousing such interest in the work of home missions that the whole church will do her part and so grapple with the home mission tasks of today as to achieve an unchallenged victory not only for America but the whole world and the kingdom.

The chapters that follow will deal with the forces that brought us to this day, the basic and vital principles that must be put in operation for success, the transformations that must take place, some policies that must be adopted, the life blood that must be laid on the altar for its achievement, the comprehensive and far-reaching vision that must be attained in order to realize our whole duty to our country, our fellow-men and our God.

## CHAPTER II

### THE CHURCH COMING OUT OF THE THROES OF A WORLD WAR.

We are now advancing far enough from the actual conflict of the world war to begin to see things as they really were; and to give due credit to all factors that entered into it. Many such factors could be taken up here with profit, had we the space; however, we note here but the one, the church as a factor in the war.

America never had a war in which the church played such a part as in this one. She functioned organically in all of it.

The church, through the Red Cross, the Salvation Army and the Y. M. C. A., was not only the spiritual adviser, but the guardian for the mind and body everywhere.

Multitudes of testimonies have been given by those to whom the church had ministered, in reference to her acts of mercy.

Her action was not prompted simply by patriotism, but by that higher and diviner impulse that goes out for the spiritual welfare of men in behalf of Christ's kingdom on earth. Without doubt, the message of the church in this war, will be of more lasting value to the world than the reasons given for our entrance into the conflict. This world needs more than political democracy, it must have spiritual democracy. The world must have more than temporal freedom, it must have spiritual. The church always has been and always will be God's instrument for such an achievement.

Possibly the greatest achievement of the church in the world war was a new consciousness of the world's need



of the church. This new consciousness of the world's need of the church has not only put the church in a new light to the world, but is already creating new visions and responsibilities in the church of her tasks and needs for this day. As in possibly no past age, the church is coming to realize her entire sphere of duty and responsibility. She is no longer simply an institution for worship. While she needs a more devoted worship, worship will never atone for the great tasks that are awaiting the service of the church. The one great crying need of this day is for a more complete dedication of lives and means to spiritual achievements under the flag.

This new consciousness of the need of the church, for the welfare of America, places her in the front line trench to help solve every problem under the flag for the highest welfare of the people.

Thus the church becomes an integral part of our national security, moral uplift and peace. The church is coming to the place where she speaks not only from the pulpit, but from the pew, the exchanges, our centers of commerce, the political platform, the legislative chambers, our courts and executive heads throughout the nation.

This new consciousness, without doubt, was born of God, in order to prepare America to fulfill her place in the world's needs for this day.

The recent changes in national boundaries and governments, call for reconstruction all along the lines. America cannot afford to exclude herself from the task of the world's reconstruction. Her task may not be that of Europe's, but she certainly has a part. The basic principles into which the European nations crystalize, out of

the present molten mass, will fix the destiny of nations for the next century or more.

No nation should have greater concern as to what that destiny shall be than America. Foreign immigration from all nations of Europe will continue to fill up this country. Each one brings his own problems. What these problems will be, depends upon what the reconstruction of Europe will result in. America is in position to aid Europe to a better national life, a freer and more democratic government, a more spiritual religious life, a more tranquil domestic life. But if she is going to take such a comprehensive part in Europe's reconstruction, she must give herself to the building of a more complete and through Christian life at home. In fact, America must not be unmindful of the need of her own reconstruction, in order to come up to God's program for this day. Governments, in themselves, are not divine institutions. They fulfill a divine purpose only so far as their subjects are in harmony with the divine spirit.

The church's overthrow of the liquor traffic and giving national prohibition to the United States is probably the largest factor in the reconstruction of our national life and welfare. While some predict its overthrow, yet its economic and tranquil results, to say nothing about its peaceful, moral and spiritual uplift to the people, promise a lasting victory for the church.

But this victory has spoken a great message to the church. It revealed to the church the conquering spirit of an allied effort. And as the church thus comes out of the throes of a world war, she is beginning to realize her unconquerable power, when unitedly, she lays her lives, means and service on the altar for an allied victory.

Already the Protestant Church in America is profiting from the work of the allied armies in Europe.

Whether the Interchurch World Movement abides or not as a movement, the spirit that prompted it has taken root in almost all the denominational ranks of the Protestant Church. While the great Protestant army of Christian conquest will no doubt always be made up of denominational sectors, yet like the allied army in Europe, over them all is a common captain whose orders take precedent of that of the denominational leaders.

That old question, "What would Jesus do?" is coming to the front in nearly all home mission propaganda. There is a growing purpose not to overlap in our home mission promotions in the future.

While the allied churches in America have won a tremendous victory in the fight for national prohibition, yet it must be remembered that the enemy has not yet surrendered. And while the open saloon may never come back, yet Satan has many more as ruinous institutions that must likewise be overthrown by the moral forces of our land.

The Interchurch World Movement, without doubt, received its spirit and impulse from the allied armies in Europe. But as the church comes out of the throes of the world war, some fundamentals and essentials for an allied church propaganda are already becoming apparent. It may be premature to declare what these fundamentals and essentials should be; but in harmony with some of the basic principles upon which we as a nation entered the war, some principles for an allied church propaganda are already apparent.

That principle of democracy for which so much blood was poured out on the altar of national atonement, that



the last and least nation should have a right to its own existence to promote peace and prosperity and should not become a prey to the selfish conquest of any stronger nation, must certainly be held sacred in all allied church propaganda. Without this principle being held sacred, there *cannot be* an allied church propaganda.

The presumption that the larger denominations can do the particular work in a better way and thus save the overhead expense and save overlapping is all false, and contrary to the spirit of Americanism and a direct blow to the constitution of America that gives to every one the privilege of worshipping God according to the dictates of his own conscience, without fear or favor of any one.

There is no doubt but that the present allied church propaganda will result in a closer union of the Protestant churches, and in some cases may even result in organic union; but whatever is done along this line must be by the free will of those concerned. The stronger must not dictate to the weaker or in any way hedge their promotion plans.

During the war many, both minor and major, prophets rose up crying aloud as to what the future church would be. We are already advanced far enough from the war to consider whether the war-time prophecies of the future church are going to be realized. The oft-repeated statement that when the boys come back from France, "they are going to demand a new church," is already proven to be without any foundation. The facts are, they have not asked for any church. This is the most deplorable fact about the war. No special reason has been assigned for this, except the demoralization that follows all wars. Spiritually the church has not made any headway during the war, nor since: nothing has

staggered the spiritual life of the church for centuries as the impact of this world war upon the church. The problems of sin seem more gigantic; the commercial craze that developed out of the war, seems to have hardened the hearts of the people so that they have far less interest in their own salvation. Never in the history of the church did she so much need the baptism of the Spirit as right now.

The one danger in the different communions is, that the many million dollars special that they are raising just now will be counted for spirituality. But no amount of money can atone for spiritual lethargy and indifference.

We need to emulate the church in the days of Paul who, before they gave their gifts, first gave themselves to the Lord, and afterward gave of their means. So that the war-time prophecies are not going to function in the future church. But at the same time the church must meet the impact of a world war. This will not be "by might nor by power, but by my Spirit, saith the Lord."

To meet this impact the church needs more than a financial wave of prosperity. She must reemphasize the old gospel of regeneration. She must reincarnate the spirit of Christ anew in the individual and the organisms. Her appeal to the world must not be so much for means, but for righteousness and justification. This age does not call for a new gospel or new church. But it does call for a somewhat new membership. A more devoted, consistent, self-sacrificing membership. A membership that at all times and under all circumstances will put Christ and his kingdom foremost. A membership whose life is consistent with the gospel message and the kingdom. A membership whose life rings true to the

unsaved world for the welfare of a common brotherhood. A membership that knows no class or caste, but is ready at all times to receive all in a common fellowship.

This leads us to consider some things old and new in the future church. If the Protestant Church in America is going to sanctify her flag and the sacred national principles of our forefathers, she must reemphasize, in her program and life, the real fundamentals of the gospel.

She must emphasize divine leadership in the church. Both the ministry and laity too many times forget that God has a plan for all his work. Too many times the church is run entirely on human plans. Too many times the Lord is not consulted in home mission extension work. This is why so much work fails, because God was not taken in advisement when the work was begun. The church must be led of the Lord, in her forward movements if we would have success. If everybody was led of the Spirit in home mission extension, how different would be the feeling between the denominations in their promotion work!

Again, if the church is going to succeed in Christianizing America and the world, she must reemphasize the doctrines of salvation as given in the gospels. A social gospel cannot be substituted for the old gospel of repentance, regeneration, justification and sanctification. There is no use talking, these are the foundation stones upon which the church must be extended and built in all the earth, in all nations, all climes, all races and all individuals. "There is no other name given among men whereby we must be saved."

At the same time the church must not forget to emphasize, with no uncertain sound, the condemnation and

damnation for wilful disobedience and sin both in the church and outside. The present tendency of the church is to count success by statistics rather than by character, devotion and service.

In connection with the doctrines of salvation, the church must reemphasize both devotion and evangelism. Our devotions always register our spiritual lives.

The many excuses for our lack of devotion are simply falsehoods revealing our selfishness. Devotion cannot be expressed in words, but must be acted out the same as love. Churches, as a rule, do not register fifty percent of their membership at their devotional services.

The outside world will never become interested in church attendance till the church membership becomes truly devotional. For the same reason churches are losing out on evangelism. If when the pastor opens a revival campaign in the church, the entire membership would attend instead of ten percent and less as is actually the case, there would be a big revival in every church. Nothing short of this kind of devotion in every local church will ever evangelize America. The amusement insanity of this day will never be corrected only by a loyal devotion of the church to her own services and interests.

Nothing is more needed for the Christianization of our cities today than a loyal devotion of the entire membership of the church to evangelism in their own local church.

Again, as the church comes out of the throes of this world war, with the world almost insane on materialism, she must reemphasize the divine inspiration of the Scriptures. The Bible must be a divine message or it is no message at all. If it is but a human document,

its claims are false and its promises are vanity. Nothing but the divine inspiration of the Scriptures will save the Bible itself, the church as an institution, humanity, and give an immortal hope to believers in Christ. With the inspiration of the Scripture, the church must not forget that sin has deprived humanity and set up a future judgment for all who wilfully sin against God without repentance.

These are the old foundation stones upon which the real church has been built up in all ages, and if she hopes to succeed in this age, she must go forth, on this basis in all her mission propaganda. All these have been with the true church from the beginning, and must ever abide with her for success.

But now as the church seems to be launching into a new age, it is proper to note some things in the church that must realign to the needs of this day.

The Bible, when given, was spoken to concrete cases that existed at the time. It must be interpreted in the light of concrete cases for this day. Both the characters and messages of that day must be made to live and speak to this age. Our national problems today have the same moral significance that they had in the time of the writing of the Bible, and in order to reach the national life of this day, Scripture must speak through real living characters who are able to stand in the place of the men who first spoke. There never was a time when there was greater need of the church speaking to the nation than right now. The old commission, "Go and disciple all nations, beginning at Jerusalem," was never sounded in clearer notes than it is today. Will the church bear the message?

The recent home mission surveys have certainly brought the church to a real consciousness of her tasks. While the problem of how to do the whole task is still unsolved, the church is coming to realize the whole task as in no former period. Possibly the greatest agency for calling the church to her own for this day, is the specific call to home missions, to build a safer and larger basis for world Christianization.

Thus the Protestant Church, as she comes out of the throes of this world war, is rapidly fixing a new horizon. One that is far beyond the vision that she has ever had; including the whole task for the coming of the kingdom in all the world.

In such a call as this, can the Church of America turn a deaf ear to the needs of the home land in order to make herself an ever increasing factor in the world's Christianization?

God has given this vision to the church through the price of blood and to regard it lightly would not only be disloyal to the nation, but really a crime to high heaven.

When we come to consider the entire impact of the world war upon America, we find this almost a crisis day for the church and American principles that we hold so sacred to our welfare. Floating side by side on America's battle field for liberty, are the Christian conquest flag and the Stars and Stripes. They are destined to rise or fall together. What their final destiny will be, depends on the future attitude of the church to her whole task for the Christianization of America.

Where can we look for the power to perpetuate our great American principles, if it cannot be found in the evangelism of the Protestant Church of America? Thus we must look to the Church for the Christianization of

the great unevangelized population, both in our filled up cities and undeveloped rural sections. More and more we are becoming convinced that the Church is the nation's safeguard for such a time as this. And the special departments of the Church to safeguard the nation, are the home mission and church erection departments as they penetrate the denseness of sin in the unevangelized districts with the pure and simple gospel of evangelism.

Thus, as the church comes out of the throes of a world war, having made good her faith on the battle field, having become conscious of the whole task before her, having enlarged her vision and extended her horizon, believing as in no former period, that her highest mission on earth is not simply worship in the temple, but self-sacrifice and service in all the spheres of human activity, backed by an unchallenged character that will stand the test to which the world may put the church at all times and places; thus she may go on to meet her tasks, and may become a Christian evolutionary force in every national life of the world, till the nations of the earth become the kingdom of our Lord Jesus Christ on earth.

## CHAPTER III

### THE CHURCH AND THE NEW NATIONALISM.

One of the almost tragic scenes in the world war was the breaking up of empires. The world seems to be passing through a siege of national convulsions and upheavals. Governments and national boundaries were changed over night. Standards, foundations and principles that stood for almost centuries, crumbled in a day. Never before was the world reminded so much of the frailty of human structure as in this conflict.

National defences and resources, human genius and skill, vanished as dew before the summer sun.

But many are still wondering why such upheavals come to pass: why such destruction of life and property; why such expenditures of means. The answer comes from Scripture, "The wicked shall be turned into hell and all the nations that forget God." This declaration has been literally fulfilled since it was first spoken by God. Can it be possible that neither men nor nations will heed the warning to any great degree? However, no matter how indifferent any nation may have been to God in the past, the world war has written its message to the future. How sad for any nation to stand before this world with God's condemnation written all over it! And yet that is the actual fact today of many of the world's nations. While many are almost in judgment before God today, is it not an opportune time for America to study her own relation to God?

The more we study our own nation in the light of this day, the more we realize not only our unprecedented opportunities, but as well our responsibilities and obligations. Instead of shaking the dust off of our national



cloak and drawing it close up to us, we must give the best we have to assist in lifting other struggling nations to a higher plane; at the same time see to it that our own skirts are clean.

While the time is too brief, since the close of the world war, to make positive statements as to the future trend of national life, yet there are some omens already of the improvement of national life the world over. Some of the organic changes that have taken place in the "Far East," as well as the omens of improvements in Europe, at least point in the direction of a new nationalism for a good part of the world. The spirit of democracy and of "live and let live," is gripping more and more the whole world.

There is little doubt but that when once the fever of this war shall have entirely subsided, Bolshevism and the I. W. W. with their eccentric and destructive principles of national life, will be eliminated in behalf of a sane and safe system of democracy, in which the people with a higher and diviner motive will guard the highest and best welfare of the people. Already there are strong evidences of national conquests for mere supremacy and self-gratification coming to a close.

From all the past ages the Bible has taught the principles of the right of self-government, so long as we choose to govern righteously. This is the one great ideal upon which all heaven is founded, and must become the ideal on earth for both church and state. This is one point of contact where the nation and the church must come together. We have long been talking about the "Brotherhood of Churches," but if we are ever going to make good the name, and maintain a true family relation, the "Supplanters" in the family must either be

born again, or be eliminated. For any member of this brotherhood to supplant another for any reason whatever, while they are promoting a righteous cause, is both unscriptural and un-American.

There has been much talk about national alliances and leagues, but how can there be any lasting alliance or League of Nations without a true brotherhood of nations born from above and impelled by Christian motives. Here again enters the home mission task of united Protestantism; to develop the Christian consciousness throughout the nation in a way that the spirit of Christ will dominate not only the Christian brotherhood, but the brotherhood of nations as well.

The question of great moment just now is: what is to be the dominating power in the reconstruction of national life that now seems to be on all around the world? Much will depend on what is to be the basis for reconstruction. Are the nations to be reconstructed on the basis of a stronger military power, with a view of other world championships at some future time? Or shall they be reconstructed on the basis of commercial supremacy? May the world be spared either. The only reconstruction of national life that will make the world better and assure peace and prosperity for all, is the supreme emphasis of moral principles in the national life. Here let us repeat ourselves: a nation is not divine only so far as its subjects are led of the divine spirit; so, the nation's life will never become reconstructed on moral principles until her subjects become dominated by moral principles. This brings us to the problem of making legislation safe for the moral welfare of the people. Here again is where the church comes in for her share of the responsibility. For nearly a half century the church has been making a skirmish

warfare against the liquor forces in our nation. Defeat after defeat came to her, and not until there was an allied effort, did victory fully come. Let no one think that the church has finished her task. If the new nationalism is to be a moral force, the church must go forth to her tasks with unrelenting energy and self-sacrifice. She must not only deepen her Christian life, but extend it to all sections and races under the flag. Under whatever denominational flag she may go forth to the conflict, it must be to the building of Christian character in the individual and a higher moral consciousness in the national life. Thus, a spiritual church life distributed all over a nation's life, becomes the nation's greatest safeguard.

Much has been said about the significance of the changes in national boundaries in Europe and the East, but these will have significance only as they may have affected a change of religion back of the change of boundary. The most significant fact about these changes of boundary just now is their national condemnation because of their religious perversions and neglects. Saul reigned more than twenty years after God had rejected him as king, so nations may live after God has rejected them; but the handwriting is on the wall and judgment is sure to come, unless there is a turning away from the national sins.

Will America profit from Europe's mistakes? Will the church hold fast to the horns of the altar till the nation "comes forth as gold" in a new nationalism to the end that she may speak to the whole world in behalf of Christ? But to do this the church herself must put on a more constructive propaganda.

Wherefore, if there is a divine providence in the new nationalism, then it will have a new message for the church.

We are in the midst of a world evolution. This evolution seems to be destined to bring on both a national and world crisis for the church; and what the outcome will be, will depend on the standard and character of the churchmanship that this age produces. This also seems to be an age of realignment, both for the state and church, and to meet their tasks will require men and women profoundly born of God. It will require a more sacrificial churchmanship than any previous age to overcome the impact of a world war and meet God's program for this age.

Without doubt, God's call to the churchmen of this day is for a genuine regeneration of the individual, in the home, church, society, business, government, everywhere; for the purpose of building up a more equitable industrial world; to make the spirit of Christ supreme in a centralized kingdom; to make the church efficient to meet the needs of the new nationalism. The church must inspire a new civic age in harmony with the gospel and a universal brotherhood. If we ever have a new and spiritual internationalism, the church must become the leader and promoter of it.

To achieve this, the church must adapt herself to the principle that sin is a socialized evil and a composite personality and her task in this age must be to regenerate this composite personality. To meet these tasks, the church must face every enemy of a common brotherhood.

Some of these tasks of the church, in order to make safe and sure a new nationalism is the Christianizing of our cities, the moralizing of industry, the Americanizing

of our aliens, the mental and moral uplifting of the negro and Spanish-American races, the standardizing and Christianizing of our public schools, the moralizing of our policies and government, the enthroning of Christ over the Stars and Stripes.

This raises the question brought up so many times during the world war, does national reconstruction call for a new church movement? But this question raises still another, was Christ's program for the church in his day adequate for all time to come? The fact that all church movements have come and gone, some with a longer career than others, while the church keeps steadily on in her course toward the building of the kingdom, is sufficient evidence that we are not in need of new movements in the church, but the church herself needs a new infilling of the divine spirit. Movements without divine leadership are of little account, and when the church has divine leadership, it does not need a movement to direct it. The sad fact that too many times the church has been misled by movements that claimed divine leadership but which proved to be false. The church is also deceiving herself in measuring her success by statistics. These days there is too much statistics in the church and not enough Christian character. Too much program and not enough divine leadership and service. There is advertised too much human genius and not enough divine power.

The supreme need today is to bring the church up to Christ's program, which is to make disciples. If we have any criticism to offer on the recent church movements, it is that they called the minds of both the ministers and laity away from soul-saving to serving tables. The outcome has been that churches have turned aside from the

real commission, to almost a craze for elaborate equipment, while the membership of both the church and the Sabbath school is on a standstill if not on a decline. If people could only get the spirit that Christ manifested in the world. Although he was creator of heaven and earth, yet while in this world, he had "nowhere to lay his head."

The real need of the church in America is a more biblical and self-sacrificing ministry, a cleaner and more devoted laity, with less pretentious equipment, giving less time to entertainment and social functions and more to real service in soul-saving, ministering to the needy and promoting the work of Christ where it is not found.

With what mockery to our faith we answer the Master's call for the extension of the kingdom!

How America's home mission fields are calling for means and leadership, and yet the church does not seem to hear! The church must be jarred loose from her selfish moorings and launch out on the high seas to save the millions that are going down in despair under the flying banners of a so-called Christian nation. Why talk about evangelizing heathen nations when we do not make an effort to Christianize those whom God sends to us from abroad? If the American Protestant Church would quadruple her efforts both in means and leadership for home missions the next decade, at the same time spiritualize her own life for service and evangelism, the result would be a miracle of uplift and salvation not only for America, but for the whole world.

Without doubt interdenominationalism, in the future, will play a greater part in home mission propaganda than any time in the past.

The Interchurch World Movement made a grievous blunder in trying to frame a program for the com-

plete Christianization of America within a few years, sounding the note that shortly all the territory would be preempted by someone. But alas, what a frail bark that was. It never got off the paper sea of imagination.

Traveling from state to state, from city to city, from race to race, from condition to condition, we see the mighty impact of a world of sin being made upon our national life and institutions, and the church staggering, in many places, beneath her tasks; yet we see generations of Christian martyrs ahead, facing the future with a determined purpose to give their lives a living sacrifice for the complete Christianization of our fair land.

Our humble judgment is that these tasks are so gigantic that they are incomprehensible. The only way for everyone to do is to grapple with the task next to him, and thus continue on till final victory comes.

In view of the almost limitless undeveloped field ahead of American Protestantism, there is without doubt some practical basis for interdenominationalism, in order to establish an allied power for the specific purpose of Christianizing America.

It is folly for the denominations to spend any time about things as they now are. For one denomination to tell another to erect a better building, or to furnish a smarter pastor, or still worse, leave the territory altogether is the kind of a church comity that should be chloroformed as soon as born; for it will destroy all interdenominationalism.

The thing to do is to let the past alone. Providence and time will adjust all those matters. What denominations must do is to adjust their future and not their past.

To promote home missions interdenominationally, there must be an honest regard for each other's welfare.

In every denomination there are some geographical positions that must be developed for the denomination's welfare, although others may not see the need of it. Again, some denomination has a rural constituency in some section, but not represented in the city. Such a denomination must not be denied the privilege of developing their work in the city for the sake of their rural constituency. All this can be done without infringing upon the rights of those who have preceded them in the evangelism of the city. For real denominational federation, the denominations must become mutually helpful to each other. A united Protestantism does not call for church union; but it does call for cooperation, a centralized regard for each other, both a mutual defensive and offensive for the advancement of the kingdom.

All this and more is necessary for the church to Christianize the nation and bring to pass a new nationalism.

Before closing this chapter we deem it proper to note our resources for an adequate denominational promotion. Frequently the lack of resources in the church is made the argument for church union. Pity the church that puts up such an argument. If the least denomination were to meet Christ's program, they would have more means than they could judiciously expend.

The trouble is not that there is a lack of resources, but a lack of devotion to Christ's cause and the proper appropriation of that which God has committed to our keeping. Most of us make such a wretched mess of our stewardship. In a theoretical way we acknowledge our stewardship, but make so little concrete application of it.

When we entered the war, as we thought, for the preservation of our national principles, we considered how much we could spare and still have plenty for our own



comfort. But no sooner did the roar of battle cease than we settled back to the old system of extravagance and the spending of our lives, time and means for non-essentials.

If the church alone would make a biblical appropriation of her life, talent and means, the church's influence would completely revolutionize our national life within a generation. This would settle our negro problem, our Spanish-American problem, the problem of foreign immigration. This would very soon settle the problem of evangelism in our congested cities and unevangelized rural sections. It would moralize our municipal, state and national government, and make the nation a real benefactor to the whole world.

We believe that the above is no exaggeration, but a sane and rational fact for which the church is responsible to God for the bounteous gifts which he has bestowed upon us in the past.

In the face of these marvelous gifts, God has a claim on us for our lives, talent and means; not that he may bestow it upon himself in a selfish way, but that he might appropriate it to the world's best and highest national welfare, so that in a new nationalism, the world's nations might become the kingdom of our Lord and Christ.

## CHAPTER IV

### CHRISTIANITY, AS A BASIC PRINCIPLE OF OUR NATIONAL LIFE.

The above heading is our national profession of faith, for we have always claimed to be a Christian nation. If we are going to make good this claim, Christianity must be found as a basic principle of our national life.

In order to make intelligent the above, it will be necessary to discuss, in a brief way, a number of the phases of our national life and the elements that must be conserved and promoted in it for the future growth, prosperity and welfare of the American Republic.

The sources of our national principles are always an interesting study to the student of history. They are not simply the mere thought of a passing moment. The principles upon which the framers of our government built their national structure were born far back in history, in that world famous document called the "Magna Charta" of 1215 A.D. This was the morning star for national liberty and world democracy.

The spirit of that document sowed the first seed for the freest nations of the world today.

Coupled with this we see another source of our national principles, in the great "River of Life" as pictured by Ezekiel; flowing out from underneath the altar of God, and enlarging in its westward course, bearing on its bosom the spirit of Huguenots and Pilgrim Fathers.

These Christian heroes followed God's program for their day. Through sacrifice, persecution and martyrdom they bore the principles of Christian freedom and toleration across the Atlantic, not counting the perils that awaited them in an undeveloped and uncivilized land

far from home and loved ones. But as their martyred blood sank away in the soil of those wild and bleak New England shores, they brought forth the Christian spirit of a common brotherhood. It was out of the Christian spirit of this common brotherhood, going forth to develop a common country, to worship and glorify a common Lord, that the basic principles of our national life took form.

Many have wondered at the marvelous construction of our national Constitution. How it has stood all these years, with the progress of the ages, without a change and with scarcely any criticism from anyone.

In studying the basic principles incorporated in that sacred document, it reveals minds that were directed by the spirit and teachings of Jesus Christ; the one who came into the world to set all men free and give peace to the whole world. In the face of such divine leading in the construction of national life it will not be amiss to at least note some of the Christian principles that have become basic in our national life. A few that stand out in bold relief are our *Religious Toleration*. No one other fact in our national life so differentiates us from other nations as the fact of religious toleration as interpreted by our forefathers. The conservation of this basic principle will ever be imperative for the highest welfare of the American Republic. Other basic principles are our *Independence, Liberty and Freedom*. These principles, born out of the very spirit of Christ, are the warp and woof of our political, social, moral and spiritual welfare. They are the arteries of our entire national body, centered in Christ's spirit as the heart life. None but a traitor to the flag and the cross dare ever lift a voice or a hand against these principles.

Next to these we find our *Free Schools, Free Institutions, and Free Press*. These three institutions, in our national life, are the great motor powers in our American individuality, in the promotion of education, investigation, research and the promotion of thought in all spheres of activity.

Another basic principle is our *Christian Sabbath*. No principle in our national life has spoken with such emphasis in behalf of Christianity; no other fact brings such peace and happiness to the American people. It is the great perpetuator of the cause of Christ and our own national life.

Still another basic principle of our national life is *Christian Democracy*. And what we mean is not democracy so called as found in our political realm, but the democracy as taught and lived by the Man of Nazareth. That democracy which gives the same equal right and privilege to all others as we wish for ourselves; that which points to a common brotherhood as found in the personality of Jesus the world's Savior.

More basic principles might be mentioned, but the above are the corner-stones upon which our national structure stands.

But now having mentioned some of the basic principles of our national life as born out of the Christian spirit of the Huguenots, Pilgrim Fathers and early church fathers, we are impelled next to discuss some of the forces that at present are undermining these basic principles in our national life.

We regret very much to have to say that in this the freest and happiest land in the world, we are obliged to confess that the common enemy to all good, who sows tares in all wheat, is endeavoring to undermine all

the basic and sacred principles of our free country. Too long already have the American people been indifferent to the cunning devices and encroachments of this arch enemy to our national welfare. Too many still believe that when real danger once approaches any of these fundamentals, the people will right themselves for its protection. Let that be as it may. But if there ever was a time when the danger alarm should be sounded it is now; when our country, in all its spheres, is suffering the impact of a world war. Hence we feel impressed to call the reader's attention to some of the encroachments that are now being made upon the basic principles of our national life, with the hope that a remedy may be discovered; for without these sacred principles being held intact and incarnated into the lives and spirit of the American people, the Stars and Stripes cannot be kept afloat; nor can our freedom and security be conserved.

The first of these encroachments is the attempted overthrow of our Christian Sabbath. The keeping of this day is found in the Decalogue, "Remember the Sabbath Day to keep it holy." The first part of this command the American people are not breaking, for they certainly love to remember the day. Many work all week looking forward to that day; but the trouble is not with a view of keeping it holy. What makes the Sabbath dear to so many is, it offers them a day of amusement, pleasure, dissipation and visitation, in none of which they have thought of keeping the day holy. Still others make it a day of selfish and unnecessary labor, with no thought of its sacredness at all. Some even use it as a money making scheme, taking advantage of others' leisure to make money for themselves.

All these point to what is known as "The Continental Sunday." And on this subject, let us simply quote the "Christian Statesman" of January, 1921. "The Continental Sunday is a human institution. It belongs to Roman Catholicism and paganism. It began with the legislation of Constantine and has its roots in the doctrines of the papacy that the institution of the Sabbath and the uses to which it may be put, like other church festivals, is to be determined solely by ecclesiastical authority.

"On that basis the Sunday of Spain, Italy, France, Austria, Germany, South America, West Indies and Mexico is a mere holiday, a brief portion of which is required to be devoted to attendance on religious ceremony, while the most part is given up to labor or to such relaxation and amusement as may suit the disposition or the convenience of the populace. Hence the Sunday bull-fight in Spain; carnival in Italy; dance hall, open theater, annual races and pleasures of almost every sort in Paris; the Schuetzen-fest, beer-garden, concert and Socialistic meeting in Germany and other Teutonic nations.

"Behind this Continental Sunday there is no moral sanction and no recognition of the claims of God or the rights or needs of humanity to a day of cessation from labor, with the opportunity to worship and to cultivate the mind and soul and conscience; no recognition of the divine sanction of civil government apart from ecclesiastical consideration, nor of its obligations to recognize and uphold moral institutions and to require of its subjects moral duties, such as cessation from labor one day in seven with the privilege of worshiping if one shall choose.

"To rest from labor is not only the duty, but also the divine right of the laborer, and the civil government that is in harmony with the will of the Supreme Law-giver is bound to protect him in that right.

"In view of this, it is manifestly evident that the liberal Sunday sentiment so prevalent in our country is not only irreligious but unpatriotic."

The above is but one phase of the forces that are undermining our Christian Sabbath. Many more might be discussed in this chapter had we space, such as the utter disregard and violation of our Sabbath laws; our Sunday base and foot ball craze; our Sunday shows; and last but not least so many church members who are not loyal to the church services, but spend the Sabbaths in an idle and worldly way.

The saddest fact about these undermining forces is that the great majority of the people do not realize the impending dangers, nor that the imperative challenge to the church today is to arouse the nation to the dangers ahead, and the fact that our nation or government, with its free institutions, cannot stand without the maintenance of our Christian Sabbath.

Another force that is undermining the basic principles of our nation is our unlimited foreign immigration. Closing the doors to some who may be seeking admission to our privilege and blessings may not seem equitable but in order to maintain the basic principles of our national life, certain standards must be met. There are but two ways of meeting these standards for the perpetuation of our national principles in relation to foreign immigration. The one is by Americanizing and Christianizing the foreigners. No one will deny the fact that we are neither Americanizing nor Christianizing

them to any great degree. The fact that the foreigner is colonizing more and more, is evidence that they are not being Americanized very rapidly, and our home mission surveys are proving conclusively that they are not being Christianized very rapidly. No one doubts but that so far as they are neither Americanized nor Christianized, they must become a dangerous factor in our civilization. We are still hoping that our national, industrial, social, moral and spiritual forces will be sufficient to both Americanize and Christianize all who may desire to come to our shores, for if we fail in this, then there is but one other thing to do, that is to limit foreign immigration to the point where they can be entirely incorporated into our national life and the spirit of our free institutions. But this latter plan will only be a confession of our inability, as a nation, to propagate our principles of national life over the whole world.

We still believe that it is possible for the Protestant Church of America to rise to this task and fulfill God's program for this day concerning the foreigner in America.

For after all, is not America the greatest opportunity in the world for the Christianization of the unchristianized of all the nations of the world? What the American Protestant Church needs to do, for America's own sake and that of the whole world, is to set to the task of Christianizing the millions coming to our shores from all lands, inspire and train them to go back to their own people to evangelize them and infuse them with a higher nationalism and civilization.

Is it not possible that God is sending these millions to our shores for this very purpose, to test us out on our profession of faith as a Christian nation? If this be God's plan, can we as a church and nation fulfill our



commission, by simply framing laws to prohibit their coming? We could, with as good grace prohibit sinners from attending our public places of worship.

Another force that is undermining the basic principles of our national life is our present school system and policy. We realize that this is a delicate subject to approach. We hear frequent boasting about our public school system. So far as the curriculum, standards, equipment and scholarship are concerned, we have nothing to say. But let us notice our public schools in their relation to the conservation and propagation of the principles of our national life. The future welfare of our country depends more on the training of our youth in the public schools than on any other one institution in our land.

It is this fact that causes us to pause here and take an invoice of America's public school training of her youth.

From the acknowledged fact that our whole national life is based on the principles of Christianity, there is an increasing conviction throughout the country that there must be specific Christian instruction in our public schools. In the first place, several facts in our public school system must be corrected. It is unfair both to the principles of our country and our youth, to allow any church to set up a public school system peculiar to its own belief and creed; at the same time make such creed the basis of a public school training.

Again, it is wrong to let members of that church, who by their conduct, do not believe in our public school system, to serve on our boards of education, where they oppose all Christian teaching of the Bible in our public schools. Again, it is wrong to allow any member of a church who is taught to disbelieve in our public school system to teach in our schools.

Again, it is un-American to allow any one to teach in our public schools who disbelieves the Bible and Christianity, hence disregards the basic principles of our national life, and at the same time advocate false religions, agnosticism, and infidelity. Statistics show that in some cities as high as fifty percent. of the teachers are of the above kind.

Judge Thomas Crain of the court of general sessions in New York City said, "No system of public education is complete without religious instruction." Again quoting the *Christian Statesman*, which says, "We agree with Judge Crain's statement that no education of the child in the public schools is complete without religious instruction." What kind? Christianity is this nation's religion. That is a fact concerning which there can be no dispute. Then the Christian religion, and the Christian religion solely, is the one which should be taught in our schools.

Is it not a logical conclusion then that if the basic principles of our national life are Christian, it will take persons in whom is found Christ's spirit, in order to promote these principles for the highest and best welfare of all? In no institution in the land will a genuine Christian spirit count for so much as in our public schools, where our children are in training for ten months in the year.

Another matter in our public school system that needs consideration for the perpetuation of our national principles is our present state school system. Any one traveling over the various states of the union cannot help but notice the difference in the school privileges. The fact that many of the Protestant denominations are obliged to maintain graded schools in many of the Southern states in order to successfully promote home mission

work, is certainly a reflection on the public schools of those states. The writer has given much consideration to the public school conditions of many states where educational facilities are extremely deficient at least among certain classes. We believe that the principles of our national life demand that every child born under the Stars and Stripes is entitled to a standard common school training. In order to do this, without doubt, we should federalize our public schools. That is, put them under federal control.

We find it important enough to have in our President's Cabinet a Secretary of Agriculture, why not also have a Secretary of Education? Let that secretary be held responsible for the maintenance of a standard school system in every state in the union.

And wherever it is found that the state is not able to finance a standard school system, let congress appropriate means to do it. In addition to the means, provision must be made to maintain a sufficient number of standard trained teachers. This, without doubt, will furnish a fundamental basis for the solution of our race problems, our Spanish-American problem, and our alien problem in our large cities.

Many more things might be mentioned had we space in which the government could factor for the conservation and promotion of the basic principles of our national life, but we must now turn, in conclusion, to the church's needs in order that she may properly function in promoting the Christian principles of our national life, for the prosperity, peace and salvation of all who abide under the flag.

We have placed some grave responsibilities upon our government for the maintenance of the basic principles

of our national life; but we are not unmindful of the fact that the greatest factor, in our national life, for the maintenance of the Christian principles and promoting them as time advances, is the great Protestant Church of America. The church has always been ready to take her place, and one of the striking facts of our history is that with but few exceptions our great statesmen have also been great churchmen.

In no period of our history has the church come to realize her responsibility and functioning in our national welfare as she does today.

But in order that the church may meet America's challenge to her for this day and all future to come, we must note, in conclusion, some of her present needs. First of all, we need a *United Protestantism*. Not so much the uniting of the denominations into one organic body, as that they be united in vision, purpose, cooperation and the bringing of the kingdom to all living souls in America. This is the union that is needed to convince the unsaved of our land of the reality of Christ's kingdom on earth and the need of all accepting Christ as their divine Lord and Master.

Again, the church needs to reemphasize the *Gospel of Regeneration*.

Too many people these days are uniting with the church without a change of heart or specific dedication to the cause of Christ. They witness as members of the church by attending services occasionally and contributing some at irregular intervals, but in no form of service do they witness to Christ's kingdom on earth. A soul that is truly born of God cannot do this. The great need of serving church members today is evidence of the need

of the gospel of regeneration. Unless the church receives this gospel she can never meet America's challenge.

Again, the church needs a *universal evangelism*. What we mean by this is that the Protestant Church of America must meet God's program for this day. The church today has both the means and organism to bring the truth and personality of Jesus Christ to every living soul in America. But it will take more than means and organization to evangelize and Christianize America. It will take a real baptism of the Holy Spirit. Instead of the church putting so much earnest time to raising the standards of giving, she must put her best energy, time, service and sacrifice to raising the standards of people's lives. No standard of finance will stay up unless there goes with it a higher and diviner conception of Christ's kingdom and our individual relation to it.

Still another need of the church in order to meet America's challenge to her, is to devote herself in a more concrete way to the destruction of organized immorality. Immorality is becoming more and more organized, and as with the saloon, the church must grapple with it and put it out of existence. In the past the church has been too indifferent about these monsters of evil. But her victory over the saloon testifies to what she can do with all forms of organized sin and immorality, when she cooperates and puts her life on the altar to achieve success.

Thus may the church give her life a living sacrifice to conserve and promote the basic principles of our nation which were inspired through the message and personality of the Lord Jesus Christ to give peace and good will to all people.

How far such a spirit as this, emanating from the Protestant Church of America through all the spheres and activities of our people, would go toward making a new world, God only knows. May we each and all put our whole lives at God's disposal for this achievement.

## CHAPTER V

### CHRISTIANITY AND EDUCATION AS BASIC FACTORS IN AMERICANIZATION.

Many definitions of Americanization could be given, depending upon the viewpoint of the one giving them. The politician, the capitalist, the laborer, the churchman, and society, each and all would give a definition from their viewpoint. But the true spirit of America was born far back of all these, as seen in the basic principles of our national life; such as religious toleration, independence, liberty and freedom, free schools, free institutions, free press, Sabbath observance, Christian democracy.

We believe that these basic principles are just as God-given to America as those that were given to the Jewish nation: that our conservation and propagation of these principles will insure the success and prosperity of America just as much as the prosperity of the Jewish nation depended upon the principles that God gave them for their welfare. We also believe that God has as truly covenanted with the American nation as he has with the Jewish. The one great charge that America has today, is to see to it that we do not break our part of this covenant.

The government of America is as truly based on divine principles as the Jewish. Never was there a diviner spirit back of a government than that which framed our national Constitution. It was a Christian spirit born out of centuries of Christian persecution, which gave birth to that divine document. Nor was it the immature thought of a moment, but the ripened conviction of years of Christian service and sacrifice. Underneath every

declaration of its principles can be seen the blood of martyrs.

Of course, politicians would have us believe that the success of our country is the fruit of their sacrifices, but our national history proves that our prosperity has been in spite of what politicians have done.

This brings us to the trusts of citizenship, which are two-fold—the ballot and the Bible. We hardly know which of these two are more sacred to our national welfare. Both are fundamental to our growth and prosperity.

Unlike almost all other nations, we are dependent upon the honor of the individual; and with our free institutions and free speech, this honor can be maintained only by means of Christian integrity and manhood. When any citizen betrays these trusts, whether in a larger or smaller capacity, he to that extent at least, becomes a traitor: he betrays both his God and his fellowmen. Whatever else we may say about the principles that have actuated this nation, we know that our every fabric is such that nothing but the spirit of Christ in men can perpetuate it.

We do not believe in the organic union of church and state, but we do believe in a union of their principles. Both rise or fall together in proportion as they perpetuate the spirit of Christ among men. Had we the privilege of designing a flag for our nation, we should give it a three-fold ensign. In the blended field of red, white and blue, we should place the star for the state, the cross for the church, and the Bible for the home. May we as fathers and mothers, churchmen and statesmen, so Christianize America that she may make good her Christian ideals to the world.



This leads us to consider America's tasks and responsibilities for the conservation and promotion of true Americanism. Possibly our tasks can best be seen in noticing the forces that today are undermining the God-given principles of our national life. We cannot take space here to discuss these undermining forces, but simply mention them for the reader's own consideration. First—Sabbath desecration and the attempted overthrow of our Christian Sabbath, establishing in its place the Continental Sabbath of Europe. Second—the colonization of un-American races and spirits. Third—the un-American parish school system. Fourth—profiteering in public utilities. Fifth—the anarchy of trusts and labor. Sixth—the embezzlement of money and power. Seventh—the coining of democracy and republicanism into money.

All these forces are undermining the basic principles of our national life. There is but one counteracting influence for all these, and in fact all national ills, that is, the preeminence of Christ in the hearts of the people and government above the Stars and Stripes. The Christianization of our national life must be the goal of every ambition, so that our national, state and municipal governments will incorporate both the truth and spirit of Christ into a living and concrete personality in both the legislative and executive departments of our government. To fail in this means to fail in everything. To succeed in this means not only to succeed in the Christianization of America, but the whole world.

But to whom is entrusted the welfare of these basic principles of our national life and the preservation of our part of the divine covenant with God? The politician says, no matter what is just or right, I must listen to my constituents. The public official says, no matter what

ought to be done to maintain our national principles, nothing can be done for lack of sufficient public sentiment; thus putting sentiment above law by catering to the whims of the lawless and irresponsible. There is but one institution to which Christ entrusted the welfare of the whole world, that is the church.

Never in our history, has America challenged the church as she does today. As a nation, we have come to face some of the most serious problems of all our history. But the Bible proves that the problems of a nation generally become the problems of the church and religious life of the nation.

In fact most national problems grow out of the character and standard of the nation's religious life. Hence we come to speak of some of the church's needs today in order to meet America's challenge to the church.

The church today must receive a new baptism of regeneration by the Holy Spirit. She must study the situation that confronts her with an eternal gravity and with the wisdom of the Spirit. She must understand and take note of all the problems that confront men today. She must comprehend the entire field of men's association and operation. She must approach her task with the utmost sincerity and whole-heartedness. The church must keep clearly in mind that she is simply a means to an end: that end must be the people's highest welfare, their salvation and Christ's kingdom on earth.

Men today must be convinced of the unselfishness of the church before she can hope to win them to Christ and herself. She must work in the spirit of Christian democracy. So long as she is ruled by bosses she will never lead the masses. She must operate with the masses for the solution of all their problems—personal,

social, industrial, and political. She must preach purely a biblical evangelism with a warm-hearted spirit.

The church must present Christ as the source of all power and the Redeemer of the world from sin. Her standard must not be a mere theory of goodness but the real living Christ dwelling in the hearts of men, dominating their motives and inspiring their actions.

Thus, with what confronts America today if she is to be won for Christ, it will require a daring such as is not often found in the church. There must be both vision and message together with a complete cooperation with Christ. There must be a revitalizing of church life, the enlarging of her sphere of operation, the coordinating of our cosmopolitan people, the Christianizing of all our public utilities and the government. Every un-American life and act must either be converted to the spirit of Christian brotherhood and fellowship or be eliminated.

But above America's challenge to the church, we hear God's call to the churchmen for this day. Without doubt God's call to the churchmen of this day is for a genuine regeneration of the individual, in the home, the church, the state, society, business, everywhere.

He is calling for the building of a more equitable industrial world to make the spirit of Christ supreme in a centralized kingdom and to make the church efficient to meet the titanic tasks of this day.

The church must inspire a new civic age in harmony with the gospel and a universal brotherhood. Christianity must become the leader in a new internationalism. To meet these tasks the churchmen of today must face every enemy of a common brotherhood.

Up to this point we have considered simply Christianity as a basic factor in Americanization. We now turn

to education as another basic factor in Americanization.

Next to Christianity, education furnishes the strongest basis for national security and welfare. The greatest danger to a "government of the people, by the people and for the people," is an ignorant people. Where ignorance dominates the people there can be no democracy. Hence, in order to maintain and perpetuate the principles of our national life, education must be one of the basic factors in it for national security and welfare.

This leads us to a careful study of our public school system in America. In entering upon this subject we do not want to appear as a critic, for we find many things in our present school system that merit the highest commendation. In the preceding chapter we dwelt on the public school question as a basic principle in our national life, and it naturally must come up again as a basic factor in Americanization.

The greatest defect in our present public school system is the fact that it is left entirely to the discretion of the individual states. In traveling repeatedly over thirty-six states of the Union in the interests of home missions, the writer has had abundant opportunity to note the difference in the school systems and standards of the different states. Take New Mexico as an illustration, where a number of different denominations are maintaining standard schools in connection with home mission work. This school work, on the part of the Protestant denominations, is compulsory many places, and particularly among the Spanish-American people, because of their dense ignorance and superstitions. One of our mission teachers was approached by a public school teacher near Velarde, New Mexico, and asked to be taught how to add, subtract, multiply and divide in arithmetic. This

incident revealed the fact that about all that was taught in that school was reading, writing and the propaganda of the dominating religion of that section. It is a physical impossibility to teach Christianity to a people who for centuries were nurtured by superstition, bigotry and falsehood.

The writer was told in Santa Fe, that when the Spanish-American young men were examined for service in the world war, many of them did not know that they were living under the Stars and Stripes. All this has led us to become a firm believer in the federalizing and standardizing of our public schools as a national security and welfare.

Let the federal government take charge of our public school system the same as it has of our mail service. Add a Secretary of Education to our President's Cabinet, and let there be established a standard grade and high school in every township in the Union.

Then federalize the standard of teachers' certificates, and see to it that every township school has efficient and well-trained teachers.

In addition to a federal standard of curriculum and efficiency there must be maintained such a moral standard in our public schools as to inspire a clean and virtuous young manhood and womanhood. It is a lamentable fact today that, many of the first impressions to an immoral and dissipated life are received in the high schools of the land. This applies more particularly to the high schools of our cities. This cannot be otherwise so long as more than half of the teachers are non-Christian and allowed to advocate agnosticism, infidelity and all kinds of cults, while the reading of the Bible is denied in the public schools.

We believe that because of the principle upon which our government is founded, that the New Testament should be made a text book in every public school of the land. Not a text book on religion so much as a text book on moral ethics.

The principles of the manhood of Jesus Christ should be taught every boy and girl in the land regardless of their religious preferences. The moral ethics of Jesus should be the standard of ethics for the whole world. International boundaries, disarmament, league of nations, and all other war clouds would clear away if a higher standard of moral ethics would be taught in the public schools as well as in the churches and homes throughout the nations of the world.

One of the most serious facts of our national life right now is, that we are at a crisis point without being conscious of it. The question right up for solution today is, are all foreigners in our midst as well as those still coming, going to be Americanized, or will we continue to slumber and wake up in two or three decades to find all America foreignized, with every basic principle of our national life in jeopardy. Congress is wrestling just now with the problem of foreign immigration, but why not wrestle with the problem of those who already are here, and here to stay? The two great factors to settle this problem and save America in this crisis, are the American Protestant Church and a federalized public school system. We are so hardened to statistics on foreign immigration that nothing stirs us any more.

Government statistics for the first three months of 1921 estimate that a million and a half foreigners will come to America during the year. Can anyone estimate the outcome of it all should this continue, which it probably

will. One of two things must result, either a calamity or a providence.

Can anyone conceive of a greater and more significant mission field in the world than these millions coming to America annually from all the countries of the world?

We trust that both our government and the great Protestant Church of America may catch the moving of God's spirit for America and move in harmony with his program for the redemption of the whole world. It takes no special prophet to hear God speaking to this age. Anyone who is surrendered to God's will and program for this day has already heard God's voice appealing for the complete Christianization of America with her government and all her institutions, not for her own sake so much as that she might become a mighty instrument in God's hand for the redemption of the whole world.

God works in mysterious ways his wonders to perform, and may he not be putting his hand on America, "for such a time as this." Acknowledging all our boastings and resources, will he not be calling for our stewardship? Will it be the offering of the man of five talents, or the man of one? As a people, we must not only conserve the basic factors of Americanization, but ever enlarge and promote them so as to meet the tasks for the complete Americanization of all nations, tribes and people under the Stars and Stripes.

## CHAPTER VI

### AMERICA'S TASK IN WORLD CHRISTIANIZATION.

The Bible says that no man liveth or dieth unto himself. What is true of the individual is true of the nation. There is just as much a divine purpose in the life of a nation as there is in the life of an individual. This leads us to ask, that if God has a divine purpose for the American nation, what must be her basic principles and future course in order to fulfill that divine purpose?

Having already discussed America's basic principles from a number of viewpoints, we now turn to her future course, in order to meet God's plan and purpose in her life.

According to God's word, the nations of the world hold the same relation to Christ as the church which he established; that is, they are just a means to an end. For God's Word says that the nations of the world shall be transformed into the kingdom of our Lord in his reign upon the earth.

Being neither a *pre* nor *post* millenarian, we have no theory to offer as to Christ's coming and reign upon the earth. All we know, and that is sufficient for us, is that his coming is promised in his Word; this we believe as we have long believed his plan of redemption through the blood of Christ.

Christ's commission to the church and the nations is the redemption of the world. His return is God's own program which he saw fit to keep within himself not even revealing it to his Son while on earth.

Hence it is that we are simply militaristic, and expect to fight for the redemption of the world and the over-



throw of the devil and his forces on earth till we hear his final summons, "It is enough, come up higher."

But now for the real question, what course must America take to fulfill her divine commission on earth? When we center our entire vision on the tasks ahead for the Christianization of the whole world, it staggers the mind and we almost despair. Yet when we take both a forward and backward view we have many things for which to be grateful and take courage.

'Tis true that even in our day we hear some say that the church is losing her power and will soon be a thing of the past. Taking a view of the whole history of the church, we find that in all her career she has had deep-valley as well as mountain-top experiences. However from her birth on the day of Pentecost down to the present time, she has been extending her borders and increasing her power and influence in the earth for Christ's kingdom among men.

We cannot take space here, nor is it necessary to discuss the titanic tasks still awaiting the church in order to fulfill her task on earth, but we want to speak of her more as a Christianizing spirit in our national life for the Christianization of the whole world. The church, in her basic principles and faith, cannot change. These are fixed in the will of God for all time. But in her operations the American Protestant Church must, in all periods, adjust herself to America's needs for world Christianization.

The three ever-increasing and promoting powers in the church for America's Christianization and world evangelization, are education, consecration and home missions: We have, in a previous chapter, noted our public school education and morals, but there is another

class of education needed for the Christianization of America and the world, that is, the education furnished by our Christian colleges and seminaries.

What this country needs just now is not more intellectuality, but more Christian trained men and women; trained for Christian service and the advancement of Christ's kingdom on earth. If we have any criticism to offer at all it is, that the call to Christian service is not sufficiently emphasized in our Christian colleges. College sports and social functions are talked of more than the call to Christian service. Caste and social distinction many times crowd out the poor boy who feels a call to Christian work, but does not have the means to meet the social functions of the college, and hence must either choose a lonely career or leave. Give us Christian colleges that disseminate a deep sense of God's call to Christian service, and let it be understood that those who choose Christian service as a life work are held as honor pupils.

The tremendous dearth of trained men in the ministry is indeed alarming. Something must be done to stimulate the entrance of more young men into the ministry. The church must see to it that the way is opened for all young men who have a desire to train for Christian service; and it should do so in a way that will inspire more young men to take up the active ministry.

Another promoting power needed is *consecration* on the part of professing church members.

One of the weakest points in the church today is the indifference, loose-living and apparent insincerity of so many church members.

Should every member of the church do their whole duty in worship and service and live consistent lives and

separate from the world, the easiest task in the church would be soul-winning. The church has lost both her message and testimony to the world by her loose-living, insincerity and indifference.

The only remedy for this loss is a reconsecration of the entire church with all her powers to the task that God has committed to her. If the church was as enthusiastic and loyal to her tasks as politicians, business and commercial men are to theirs, there would be no empty pews at the church service, no bankrupt church treasuries, and no dearth of preachers and workers in the church.

If the church would only consecrate her powers, all this fuss and flurry about "*Church drives and Enlistment Movements*" would come to an end, so that the church could give her time and energy to soul-saving in harmony with the program of our Savior for the Christianization of the whole world. "O Lord give us a baptism of real consecration, and open our blind eyes that we may see how far we fall short. Help us to realize how miserable, poor, wretched, blind and inconsistent we have been. Pardon all our selfishness and iniquity, and give us the joy of thine own service and sacrifice by helping us to do Thy Will in our lives."

A third promotional power in the church for world Christianization is our home missionary work. The question is many times asked, is the church's present home mission policy adequate for the Christianization of America and the evangelization of the heathen world? But some one may ask, what part has home missions in the evangelization of the heathen world? Home Missions is the resource end of all foreign mission work. The main reason why the foreign work is struggling for lack of means and workers, is because the church, in all her

history, has been content with an inadequate home mission propaganda. This is one of the common mistakes in all promotional work. Business men, corporations and churches, all fail in their promotional work because they do not give due regard to creating resources. The first great need of the church today for world Christianization is the building of an adequate home mission policy to support a world Christianization program. In no country of the world is this so true as in America. Our ever-increasing resources challenge the whole world. The one great task before the real churchmen of America today is to extend and enlarge the Protestant Church of America so as to liberate and direct America's resources into channels for world Christianization. Home missions is the key to this achievement. So the first need of the church for promotional work is a more comprehensive and adequate home mission policy for the future. By this we mean that the church must plan toward an ever-increasing program of home missions.

Our present program is such a little part of the whole task that the church, in the home land, is not keeping pace with the growing problems of home missions, to say nothing about world Christianization. How can the church answer God's call abroad so long as she does not meet the tasks at home? By this we are not advocating that less work be done abroad, but that the church put such energy, consecration, means and program into the home work, that she will begin to make such advancement in the home land as will insure the ultimate Christianization of America and thereby liberate her boundless resources for the Christianization of the whole world.

The trouble with the church is, she has never come to the realization of the whole home mission task. Assist-

ing some in conference extension work, with now and then opening a new mission in some city or frontier field, is as far as many Home Mission Societies get. But this is really not touching the home mission problems in America. First, think of the home mission task in the foreign immigration question. Note how their coming of over a million a year congests our cities and colonizes the foreigner in America. Note the problem of negro education, evangelization and Christianization in America. He constitutes more than one-tenth of America's population today, and not only presents a race but an industrial problem to America. Then consider the Spanish-American race that is fast spreading over our entire land. They present many problems to both church and state.

Our government is solving none of the problems presented by these races, ever increasing in our midst. Neither law nor government can settle them. Nothing but the gospel of Jesus Christ through the home mission powers of the church will ever bring a solution.

Civilization, moralization and Christianization must be the powers to regenerate these racial forces in our midst.

Can any one conceive of a more significant mission field in the world than this? In this picture, we have not yet included the challenging empires of our enlarging cities, with many other opposing forces in our fair land that threaten our welfare and challenge the America Protestant Church for a remedy.

Exclusion may be necessary as an emergency, but can never become the fixed policy for America. The day of exclusion is forever past. The Bible declares that, "The wicked shall be turned into hell and all the nations that forget God." Exclusion is pure and simple selfishness,

and when an individual or nation becomes selfish, it forgets God.

Long has America professed to be a Christian nation. May there not be a divine providence in the coming of the world's nations to America? Does it not appear as if God were testing out our profession of faith? One of our standard journals recently made the astonishing statement that ninety percent of our national budget for 1921 goes to military purposes. This statement is almost unthinkable. Half our national budget to military purposes seems extravagant. We believe that the price of one modern battleship annually put into the Christian training of these un-Americans coming to make their future homes with us, would protect our nation many-fold more than the battleship would, to say nothing about the maintenance of the battleship annually.

When we think of our limitless resources, and then stop to think what a very small part of it goes directly to the building of a higher standard of manhood and womanhood and the conservation and promotion of the basic principles of our national life, to say nothing about America fulfilling her tasks in world Christianization, we wonder how much longer God will continue to smile upon us without a national repentance in "dust and ashes." How long will it be until our nation adopts the policy of "First Things First?" May the church, under the leadership of Christ's spirit, through her strong right arm, Home Missions, so Christianize every sphere and operation of men and women under the Stars and Stripes, as to make America's dominating impulse the Christianization of the whole world.

Too many men these days are seeking government positions not to serve the country, but for the privilege

of profiteering. Too many politicians walk around these days with their hands on their backs in the shape of a contribution basket. The church must take hold of this political profiteering as it did with the saloon, and send it back to hell where it originated, even though it does occasionally take a church member.

Let us repeat it once more. Christ's one institution in the world, the church, will finally have to set right the nations of the world. It will take an organism and power with a divine heart and purpose in it to right the nations and advance Christ's kingdom on earth. May the church become so empowered by the spirit of Christ, that she may move the nation in the light and plan of divine revelation; for according to God's word, righteousness alone exalteth a nation. We can find no place in Christ's kingdom for self-glory or self-exaltation. No individual or nation will ever be truly exalted that does not move in the purpose of God.

May the day soon come when America's leadership in both church and state will have but one ambition and goal—the Christianization of the whole world. May it soon come into the full consciousness of the American government what it owes the Protestant Church of America for its national welfare and prosperity. May she never forget that her preserving power is not law nor military power, but the grace of our Lord Jesus Christ incarnate in the minds and hearts of the people, and only as both church and state move forward in Christ's spirit will they be able to meet their tasks for the Christianization of the whole world.

God is calling. He has a right to expect much from America.

Will we answer the call and thus live within his purposes for the salvation of the whole world? Let the answer be one unanimous chorus, *We Will*.



## CHAPTER VII

### THE CONSUMMATION.

We have been taught long ago that there is a cause for every thing in existence. It is just as proper to conclude that there is a purpose for every created thing, and if there is a purpose for every created thing, then there must be a consummation toward which every created thing in existence is moving, according to the plan of the One designing all creation. For the most part of nature the great designer has seen fit not to reveal his plans to humanity, yet he has put it within the realm of man's discovery. However, he has not been unmindful of us; for in his revealed Word he has given specific and detailed accounts of the purpose and consummation of the world's larger creations.

He has made clear to man the purpose of his life and what the final outcome of every life will be. He has spoken just as specifically for the church and the nations of the world as for the individual. Every thing about us seems to point to the fact that we are in the midst of a forward moving age. We have in history the experiences of many ages past. We have many theories as to the outcome of things in the future, as touching individuals, the church and state. Some hold that the general trend of the world is toward the better and that it will finally reach the ideal as spoken of in God's Word. Others say, not so: that the world will wax worse and worse, and that Christ's coming to possess the earth will be ushered in, in a crisis: that it will not depend so much on the moral condition of the world as upon the fullness of time reserved to God himself in his own plans.

Not being either a post or pre millenarian, the question that arises in our minds is, will the sun of this age set behind another war cloud, or will it close in the glorious brilliancy of the coming of Christ on earth? We have no prophecy whatever to offer on this question. So far as we understand the Bible the church is not commissioned to close out the world in any age. God has reserved that part in the program of man's redemption for himself. It is still a serious question whether both the "posts," or "pres," will ever get all the wrinkles ironed out of their theories.

Christ specifically states that the kingdom is within the believer: that it is not of this world. He promises to make us "heirs of the Kingdom." He also promises us an "entrance into the ever-lasting Kingdom." Hence, the visible church, set up on the day of Pentecost, is but the material instrument for the *Kingdom* which Christ came to set up. In this conception of the church, Protestantism differs from the Roman Catholic Church. The difference grows out of the difference of interpretation of the conversation between Christ and Peter at Caesarea. So that in our conception the visible church can be but the living testimony of individuals to Christ pointing to the kingdom. However, the true definition of the church and the kingdom belongs to the true believer according to God's Word, "The secret of the Lord is with them that fear him, and he will show them his covenant." "For unto you is given to know the kingdom of Christ."

Christ himself illustrated the invisible energy of the eternal Word in the new kingdom by pointing to the forces of nature, as in the mustard seed and the yeast. In the birth of Christ, God came in to inhabit our nature, and in our regeneration through the Spirit, he came

in to inhabit our individual persons and lives. "If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Hence the simplest conception of Christ's kingdom on earth is the organism through which the spirit of Christ operates for the redemption of the whole world.

Three facts are embodied in this kingdom.

First—*It is terrestrial.* According to Scripture, Christ established this kingdom in his incarnation, having for its object the shaping of human life on earth according to the divine image in Christ. This kingdom enters into every association of men in which they are in harmony with Christ.

Second—*It is spiritual.* Christ said, "My kingdom is not of the world." This can be illustrated by our physical sunlight. We are told that the solidest steel is literally filled with sunlight. The same is true of the solid granite, the great oak, all vegetation; in fact, all material things on earth. And yet sunlight is not of this world. So with the "Kingdom." It is not of this world, but vested in Christ. Yet as with our physical sunlight, the spirit of Christ enters into whatever of this world that is in harmony with his will, whether it be the individual, church or state.

Third—This kingdom is to become *universal.* We need but one passage of Scripture as proof for a universal kingdom, that is, the "Parable of the Leaven." And while there are many opinions on this parable, yet the right interpretation is the simple one, that the kingdom of Christ is likened unto leaven in its diffusive and pervasive power, penetrating the individual, the institution, the state. In all of these it manifests a transforming power.

The rational conclusion then touching Christ's kingdom is the operation of Christ's spirit upon the human forces in which are the weal and woe of all human life. There may be many of these forces that we cannot take space here to discuss, but the one having possibly the most significance and influence to man's welfare is his social relation. This leads us to notice the operation and influence of Christ's spirit in social equality, social development and Christian socialism.

Man is not a self-existing being. Apart from all men, he has neither rights nor duties.

Nor could he make any thing of himself or his powers, but for society. The two insurmountable chasms between man and beast are reason and organized society. Society gives man an empire over other animals. It endows him with superior powers, and supplies him with the greatest capacity for enjoyment and development.

So much interest centers round this subject, that the question of society and man's social welfare has become humanity's leading thought.

Men are coming to realize that the welfare of each is the responsibility of all. The greatest text book in the world on the welfare of society is Christ's Sermon on the Mount. It embodies the natural laws that proceed from the heart of God. They are the operative laws in the creation and redemption of the world. It embodies the only true standard of conduct in human society.

This divine constitution of society must be the motor power for social equality, social development, and Christian socialism.

Social equality is the bringing together of the varied temperaments, conditions and activities of mankind into a mutual purpose and effort for the bettering of the con-

dition of each. But social equality is possible only upon the basis of real Christianity; the Christianity of both faith and conduct.

Christianity, in order to fulfill Christ's purpose on earth, must Christianize the forces that influence society.

Social development is the Christianizing of these forces of society which engage the lives of men and with which they are surrounded daily.

Christian socialism is any organism or institution in which and through which the spirit of Christ operates for the regeneration of the forces that influence society for the betterment of mankind. It is only as we contribute to the regeneration of the forces that build up society, that we fulfill any true place in the world.

There are those who do not recognize the justice of God in society or their own responsibilities to others.

No individual, or class of men, or corporation has any right to receive the benefits of society without bearing commensurate responsibilities. There are too many people today living off society rather than for its conservation and moralization. The question may well be asked then, what will be the consummation of society, and our relation as individuals and churches to this question of society, in the light of Christ's kingdom on earth?

The one mission of the church, representing both the rich and the poor, is to bring together in a spiritual unity, the various human interests that are now at strife with each other. She must demand social conditions that are within the gospel of Christ. True Christian love at the heart of society will right all our economic wrongs. George D. Herron once said, "The whole social problem is a question of how to manifest Christianity as the natural humanity of man. How to reveal the cross as the univer-

sal law of sacrifice by which God made and redeemed the world."

Whatever may be our theory of the millennium, if men and women are ever to be saved and stay saved, society must be Christianized. The associations in which men and women are obliged to move in the world must become a help instead of a hindrance to Christian living. We believe that the first business of the church is to keep step with God in the redemption of the world. We are still in the days of the church militant. Christ has not yet revoked his message to the church. He still says, "Go and disciple all nations, baptizing them in the name of the Father and of the Son, and of the Holy Spirit." The entire program of Christianity points toward the consummation of this end. According to the above commission, Christ evidently believed the task was possible to achieve. He also seemed to have faith in the church achieving it. We must conclude then that the church is in the midst of this program. When she will consummate her task is not known.

The business of Home Missions is to so advance the church and Christ's spirit throughout our nation's life, as to make America indeed a Christianizer of the world's nations. When this goal is reached, and the nations of the world become the kingdom of our Christ on earth, then will this militant church become the "Church Triumphant."

It is not our purpose to take up a discussion of the Church Triumphant, or the second Coming of Christ and his reign upon the earth, but simply show that these are a part of Christ's program in the redemption of the world, and that these enter into the consummation of the tasks

of the church, whether that consummation takes place in our day, or in the ages to come.

With ideal Christians, life is not so much a question of having an easy and good time, with plenty of means to idle away life, as it is to come into the purposes of God in their day and generation, in order that, through Christ, this whole world may be freed from sin and that Christ may reign in all the earth. Then the church herself shall be glorified and humanity immortalized through the power of the resurrection, and there shall be no more sin or war or strife upon the earth. Then all the world shall be at peace and the "lion and the lamb shall lie down together."

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